

0 The Revd. Mr. <sup>George</sup> TROSSE's 55  
ARGUMENTS

To Prove, That

JESUS CHRIST  
IS

JEHOVAH,  
The *Essential* God.

Taken from his CATECHISM,  
and a SERMON of his on *Luke* 22. 31.

ALSO,

The DEITY of the  
HOLY-GHOST

Proved by ARGUMENTS taken from  
the same CATECHISM.

---

To say then that *Christ* indeed is God, but not the most High God, is all one as to say, He is God, but not the most Holy God, or not the True God; and so they have brought their *Christ* into the Number of false Gods, whilst they deny the true *Christ*, who, in his Divine Nature, is over all God blessed forever, *Rom.* 9. 5. a Phrase of Speech perfectly expressing this Attribute of the most High God.— *Dr. Owen's Vind. of the Trin.* p. 56. Does God know himself best, or do we know him yet better? Shall he tell us, there are three that equally possess all Divine Perfections, and yet but one God, and we tell him, that this cannot be? Is not this insupportable Arrogance? *Dr. Calamy of the Inspir. of the H. Scr.* p. 212.

---

EXON: Printed by ANDREW BRICE, 1718.



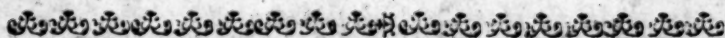
## Advertisement.

**T**HE following Sentence was omitted thro' the whole Impression of the First Sheet, which being very material and pertinent to the purpose, the Reader is desired to observe it, viz.— *These Things said Esaias, when he saw his Glory and spake of Him*;— which must be added to Page 6. Line 4. after *heal them*. Also, *pa.* 13. l. 17. for *When* x, *VVhere*; and l. 25. r. *But* before *Our*.





Mr. *Trosse's* ARGUMENTS  
To prove the  
Deity of *Christ*, &c.



QUESTION.



*I* S there any Need of proving the  
DEITY of the SON?

*Ans.* Yes; because there have  
been *Hereticks* in the Church,  
and there are too many now in  
our Days, that deny the Deity  
of our LORD JESUS CHRIST,  
and so renounce the Lord that  
bought them.

*Q.* But is it necessary to Salvation that we really believe,  
and are well grounded in the Perswasion of the Godhead  
of our Lord *Jesus*?

*A.* Yes, 'tis a necessary Fundamental of our FAITH,  
without which we cannot be sav'd.

*Q.* But how do you prove that?

*A.* Because if CHRIST were not GOD, he  
could never, by his own Power and Wisdom, over-  
come the Devil and the World, and all their Plots  
and Policy, all their Rage and Power: —He could  
never have born up under nor waded thro' the Wrath  
of God: —He could never have satisfied Divine Ju-  
stice for us, nor have purchas'd any Good, much less  
Grace and Glory, for lost and perishing Sinners: —He  
could never have apply'd his Merits and Salvation  
to us: —In a Word, he could not be effectually either

*Prophet or King, or Priest to bless and save us— were he not essentially GOD, as might plainly be made to appear.*

*Q. What then do you think of the Denyers of our Lord's Godhead?*

*A. As Overthrowers of the Necessary Fundamentals of our Faith; as Subverters of the Christian Religion, and in this Particular not a whit better than Jews and Mahometans.*

*Q. You seem very zealous for this; but have you any clear Proofs for it in the Holy Scripture?*

*A. The Holy-Ghost, as foreseeing the pestilent and damning Heresy of the Abnegators of our Lord's Divinity, has fully and clearly, by divers undeniable Arguments and infallible Proofs, confirmed it therein.*

*Q. What are some of the Chief of them?*

*A. His being the Son of God, his own proper Son, Rom. 8. 32. He spared not his own Son; —his only begotten Son, John 3. 16. 1 John 4. 9. God sent his only Begotten Son into the World, &c.— His Begotten Son, others are but Adopted; —his only Son, and therefore his Essential Son; for there are Multitudes of Sons by Creation and Adoption. Now we know, that true and proper begotten Sons are of the self-same Nature with their Parents; and so is, and must be, the Lord Christ with his Father.*

*Q. What is another Proof?*

*A. Because our Saviour plainly and fully asserts his own Essential Deity, John 10. 30. I and my Father are One. Now he is Truth itself, and can assert nothing but what is so.*

*Q. Have you a third?*

*A. Because the proper Names and peculiar Titles of GOD are given and ascribed unto him: As God absolutely expressed, John 1. 1. The Word was God, —as true God, 1 John 5. 20. This is the true God; —as God Blessed forever, Rom. 9. 5. Who is over all God, Blessed forever; —as Great God, Titus 2. 13. The Glo-*



rious Appearing of the Great God, and our Saviour Jesus Christ. And so the absolute Title of LORD is given him in Multitudes of Places in the New-Testament; as in Mark 16. 19. So then after the LORD had spoken to them he was receive<sup>d</sup> up into Heaven; 1 Cor. 11. 23. For I have received of the LORD that which also I delivered unto you, &c. which is that Word by which the Septuagint render JEHOVAH. And he is called The Lord of Lords, Rev. 19. 16. which very Title is given to God, Psalm 136. 3. O give Thanks unto the Lord of Lords, &c.

*Q. Can you produce any other?*

*A.* Because many of those Passages which are appropriated to JEHOVAH, the Essential God, in the Old-Testament, and can appertain to none else, are ascribed to our Lord JESUS in the New. So Psalm 68. 18. Thou hast ascended on high; thou hast led Captivity Captive; thou hast received Gifts for Men, yea for the rebellious also, that the Lord God might dwell among them. This is spoken of our Lord JESUS, Eph. 4. 7, 8. But to every one of us is given Grace, according to the Measure of the Gift of Christ; wherefore he saith, When he ascended up on high he led Captivity Captive, and gave Gifts unto Men. And so that Glorious Vision of the Prophet, Isa. 6. 1, 2, 9, 10. I saw the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple: About it stood the Seraphims; and one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts! the whole Earth is full of his Glory! and Ver. 9. And he said, Go and tell this People, Hear ye indeed, but understand not, and see ye indeed, but perceive not: Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and convert and be healed. This, which can appertain to none but the ETERNAL GOD, is said to be of CHRIST's Appearing to the Prophet, John 12. 39, 40, 41. For they could not be-  
lieve

lieve, because that *Isaias* said again, *He hath blinded their Eyes, and harden'd their Hearts, that they should not see with their Eyes, nor understand with their Hearts, and be converted, and I should heal them.* So the *Israelites* tempting of *God* in the *Wilderness*, *Numb.* 21. 5, 6. *And the People spake against God, and against Moses, Wherefore hath he brought us up out of Egypt, to die in the Wilderness; for there is no Bread, neither is there any Water, and our Soul loatheth this light Bread. And the Lord sent Fiery Serpents among the People, and they bit the People, and much People of Israel died.* This is said to be a *Tempting of Christ*, *1 Cor.* 10. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroy'd of Serpents.* So the *Creation of the World*, and the *Immutability of the Godhead*, spoken of in *Psalms* 102. 24, 27. *Thy Years are throughout all Generations. Of Old hast thou laid the Foundation of the Earth: The Heavens are the Work of thy Hands: They shall perish, but Thou shalt endure; yea, all of them shall wax old as a Garment, as a Vesture shalt thou change them, and they shall be changed; but Thou art the same, and thy Years shall have no End.* This is appropriated to the *Lord Christ*, *Heb.* 1. 10, 11, 12. *Thou, Lord, in the Beginning, hast laid the Foundation of the Earth; the Heavens are the Work of thy Hands; they shall perish, but Thou remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years shall not fail.*

*Q. Abundance of Proof. Is there yet any more?*

*A.* Because the Works that are peculiarly and properly *God's*, and can be perform'd and done by none but by Him, are ascrib'd unto *Christ*, as his Works, and done by him; —as

**I. CREATION** of all Things, *John* 1. 3. *All Things were made by him, and without him was not any Thing made that was made.* *Col.* 1. 16. *For by him were all Things created, that are in Heaven, and that are in Earth,*

*Earth*  
*ated*  
2.  
*Heb.*  
*Power.*  
3.  
*Mat.*  
*in Ea*  
*is on t*  
*Power*  
4.  
5. 31  
*the sa*  
*hath*  
*the W*  
*&c.*  
*Blind*  
*Sick,*  
*Ease*  
*with*  
*to w*  
18.  
*my M*  
*new*  
*drim*  
*lay*  
1.  
*be g*  
*and*  
*ease.*  
5.  
*Tho*  
*then*  
*gels*  
*Pow*  
*ther*  
6.  
*min*

Earth, visible and invisible, &c. All Things were created by him and for him.

2. PRESERVATION of the whole Creation, Heb. 1. 3. Upholding all Things by the Word of his Power.

3. GUBERNATION, and Ruling of all Things, Mat. 28. 18. All Power is given unto me in Heaven and in Earth. 1 Pet. 3. 22. Who is gone into Heaven, and is on the Right Hand of God; Angels, Authorities, and Powers being made subject unto him.

4. MIRACLES, real Miracles of all Sorts, John 5. 31. The Work that the Father hath given me to finish, the same Works that I do bear witness of me, that the Father hath sent me. John 15. 24. If I had not done among you the Works which no other Man did, they had not had Sin, &c.—These Works were such, as giving Sight to the Blind, Hearing to the Deaf, Health to the incurably Sick, Cleanness to the Lepers, Life to the Dead, Ease and Rest to the Possessed of Devils, &c. And withal he gave Power and Authority to his Disciples to work the like Miracles in his Name. Mark 16. 17, 18. And these Signs shall follow them that believe: In my Name they shall cast out Devils; they shall speak with new Tongues; they shall take up Serpents; and if they drink any deadly Thing, it shall not hurt them; they shall lay Hands on the Sick, and they shall recover. Mat. 10. 1. And when he had called unto him the twelve Disciples, he gave them Power over unclean Spirits, to cast them out, and to heal all manner of Sicknes, and all manner of Diseases.

5. VANQUISHING of all the Wicked, Psa. 2. 9. Thou shalt break them with a Rod of Iron; thou shalt dash them in pieces as a Potter's Vessel. And so wicked Angels also, Col. 2. 15. Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it.

6. REGENERATION. John 5. 25. The Hour is coming, and now is, when the Dead shall hear the Voice of  
he

Son of God; and they that hear shall live. Eph. 5. 14. Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.

7. PROGRESSIVE SANCTIFICATION. Phil. 4.

14. I can do all Things through Christ that strengtheneth me. John 15. 5. Without me ye can do nothing.

8. PERSEVERANCE in Grace. John 10. 27. 28.

My Sheep hear my Voice, and I know them; and they follow me, and I give them Eternal Life; and they shall never perish, neither shall any pluck them out of my Hand. John 4. 14. But whosoever drinketh of the Water that I shall give him shall never thirst; but the Water that I shall give him shall be in him a Well of Water springing up unto Eternal Life.

9. SALVATION of Souls at Death. Luke 23. 43.

And Jesus said unto him, Verily I say unto thee, This Day shalt thou be with me in Paradise. Acts 7. 59. Lord Jesus receive my Spirit!

10. RESURRECTION of the Body. John 5. 28,

29. All that are in the Grave shall hear his Voice, and shall come forth. Phil. 3. 21. Who shall change our vile Bodies, that they may be fashioned like unto his Glorious Body.

11. JUDGING of all Men and Angels. Rom. 2.

16. In the Day when God shall judge the Secrets of Men by Jesus Christ. 2 Cor. 5. 10. For we must all appear before the Judgment-Seat of Christ.

12. ETERNAL LIFE. John 10. 26, 28. My Sheep

hear my Voice, and they follow me, and I give unto them Eternal Life.

Q. Full Proof. — But is there any other?

A. Because the Attributes of the Deity, which can only appertain to the Eternal God, are ascribed to our Lord Jesus: As—

1. ETERNITY. John 1. 1, 2. In the Beginning

was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God.—

Prov. 8. 22, 31. The Lord possessed me in the Beginning  
of



of his Ways, before his Works of Old. I was set up from Everlasting, from the Beginning, or ever the Earth was. When there was no Depths I was brought forth; when there were no Fountains abounding with Water; before the Mountains were settled; before the Hills were brought forth; while as yet he had not made the Earth, nor the Field; nor the highest Part of the Dust of the World. When he prepared the Heavens I was there, when he set a Compass upon the Face of the Deep, when he establish'd the Clouds above; when he strengthened the Fountains of the Deep; when he gave the Sea his Decree, that the Waters should not pass his Commandment, when he appointed the Foundations of the Earth; then was I by him; as one brought up with him, I was daily his Delight, rejoicing always before him, &c. Rev. 1. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come.

2. IMMUTABILITY. Heb. 1. 12. But thou art the same, and thy Years shall not fail. Heb. 13. 8. Jesus Christ, the same Yesterday, to-day, and forever.

3. OMNIPRESENCY. Mat. 28. 20. And lo I am with you always, to the End of the World. John 3. 13. No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.

4. OMNISCIENCY. John 2. 24, 25. But Jesus did not commit himself unto them, because he knew all Men, and needed not that any should testify of Man, for he knew what was in Man. Mat. 9. 4. And Jesus knowing their Thoughts said, Wherefore think ye Evil in your Hearts?

OMNIPOTENCY. Rev. 1. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 1 Cor. 1. 24. Christ the Power of God,

Q. Nothing can be more clear. But is there yet any other Proof?

B.

A. Yes

**A.** Yes: The last that shall be mention'd is, Be-  
cause that Religious Worship, and those Sacred Du-  
ties that appertain only to the Deity, are perfor-  
med and discharged unto him: As—

1. **TRUST and CONFIDENCE.** John 14. 1. *Ye  
believe in God, believe also in me.* Acts 16. 21. *Believe  
in the Lord Jesus Christ, and thou shalt be saved.*

2. **PRAYER.** 1 Cor. 1. 3. *Grace be unto you from  
God the Father, and from the Lord Jesus Christ.* 2 Cor.  
13. 14. *The Grace of our Lord Jesus Christ be with  
you all, Amen.* Acts 7. 59. *Lord Jesus receive my  
Spirit!*

**WORSHIP and ADORATION.** Rev. 1. 17. *And  
when I saw him I fell at his Feet as dead; and he laid  
his Right Hand upon me, saying unto me, Fear not; I  
am the First and the Last.* Phil. 2. 9, 11. *Wherefore  
God hath highly exalted him, and given him a Name  
that is above every Name, that at the Name of Jesus e-  
very Knee should bow, of Things in Heaven, and Things  
in Earth, and Things under the Earth; and that every  
Tongue should confess that Jesus Christ is Lord, &c.*

4. **BAPTISING** into his Name. Mat. 28. 19.  
*Go ye therefore and teach all Nations, baptising them in  
the Name of the Father, and of the Son, and of the  
Holy-Ghost.* Acts 8. 16. *They were baptized in the  
Name of the Lord Jesus.*

**Q.** What Use may be made of this Godhead of Christ?

**A.** It informs us in the Pride and Perverseness of  
Man, who dares to deny a Truth more clear in  
Scripture than the Light of the Sun at Noon-day,  
because it is not agreeable to their Carnal Reason.

**Q.** What besides?

**A.** It informs us in the Perfection of our Redemp-  
tion; seeing the Eternal GOD, a Person of Infi-  
nite Worth and Glory, is our Redeemer.

**Q.** What more?

**A.** It should fortify us against all those Damning  
Errors, that deny this Fundamental Truth, and  
make

make us resolve to profess and own it home to Death.

*Q. What for Practice?*

*A.* To admire the Love of our Redeemer, that being the True and Essential God, should become a poor, an obedient, a miserable Man, that he might redeem us: Phil. 2. 6, 9. *Who, being in the Form of God, thought it not Robbery to be equal with God, made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.*

*Q. What more?*

*A.* To place a full and perfect Trust and Confidence in his Merits for our Salvation; how great and many soever our Sins have been, how sad and dreadful soever our Case may be: For being God he can easily save out of all. Heb. 7. 25. *He is able to save them to the utmost that come unto God by him, seeing he ever liveth to make Intercession for them.*

*Q. Is there any Thing else to be done?*

*A.* It engages us to give an unshaken Credence to every Thing that he hath taught us, and firmly to believe the Accomplishment of every Thing he hath spoken in his Word, because he is God, and cannot lie.

*Q. What does it else exhort us to?*

*A.* To include many Things in a few Words:— We must love him supremely, fear him effectually; obey him chearfully, sincerely, universally, and perseveringly; we must suffer from him patiently, and for him courageously and joyfully, home to Death; seeing that he, being God, would be Man; a Subject, a Curse, to save us perfectly and everlastingly.





# Some Passages of a S E R M O N.



LUKE xxii. ver. 31.

*And the LORD said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as Wheat.*

THE First DOCTRINE that we raised from these Words was from that Passage, *And the LORD said*; The Absolute Lord, the Unlimited and Supreme Lord. 'Tis that very Expression which the *Septuagint* make use of, by Way of Interpretation of *JEHOVAH*, in the Original; consequently, 'tis clear by this Expression, that *JESUS CHRIST*, being thus the Absolute Unlimited LORD, is *GOD*. And that was the First Doctrine we raised from these first Words, *viz.*

That *JESUS CHRIST* is *JEHOVAH*,  
the Essential *GOD*.

[Which



[—Which Doctrine be proved by various Arguments; most of which being contain'd in the above Catechisme, is may suffice to mention only these Three here.—]

1. This was proved from the EQUALITY of our Lord Jesus with God. Phil. 2. 6. 'Tis said he was equal with God, and thought it no Robbery so to be. Now, he that is Equal with God must needs be God Himself. If he be the smallest Matter inferiour to God, he must be infinitely inferiour to him, and nothing, and less than nothing in Comparison of him. Our Saviour saith, John 10. 30. *I and my Father are One.*

2. OMNIPRESENCE is also ascrib'd to Jesus Christ: So Mat. 28. 20. *Lo I AM with you to the End of the World,* speaking to his Apostles, and to All their Successors that should preach the Gospel. So Mat. 18. 20. *When Two or Three are gathered together in my Name, there AM I in the midst of them.* Tho' there be but two or three gathered together in one Place, and whatever Assemblies there are of such, in all the remotest Parts of the World, at one time, yet our Lord Jesus Christ is with them all at once: And therefore consequently he is God. The Angels cannot be everywhere; if they be here, they cannot be elsewhere at the same time. Our Lord Jesus fills Heaven, and Earth, and Hell, and is infinitely above the Heavens, for the Heaven of Heavens cannot contain him.

3. OMNISCIENCE is ascribed to him, John 2. 24, 25. 'Tis said, *He did not commit himself to them, because he knew all Men, and needed not that any should testify of Man; for he knew what was in Man.* Rev. 2. 23. *And all the Churches shall know that I am he that searcheth the Reins and Hearts.* Now we know that the Searching of Hearts and Reins is that which God ascribes peculiarly to himself, Jer. 17. 10. And this being

being the Property of Jesus Christ doth necessarily infer, that **JESUS** is **GOD**.

THIS serves to Reprove those that deny the Deity of our Lord Jesus Christ. There are many now in the Church who pretend themselves to be *Christians*, and take upon them the Name of *Christ*, and yet destroy the Foundation of all *Christianity*, viz. The Divinity of our Lord Jesus Christ, notwithstanding the Scripture doth so fully and plainly, declare Him to be God. How would such Persons have God declare him more clearly that He is God; (that our Jesus is God) than he hath done? He is called by God's Name; he is called God's Natural Proper Son; he is said to be Equal to himself, and the very same; hath all the Attributes of the Godhead ascribed to him, all the Worship and Adoration of God, by Angels and Men, performed to him. Certainly, the Enemies to the Deity of Jesus Christ could not invent how the Holy-Ghost could more plainly declare that Deity of his than he hath done! These Men take their own Understandings to be the Rule of their Faith, and not the Word of God. Such Persons as these, however they call themselves *Christians*, and however they take themselves to be the greatest Honourers, Adorers, and Magnifiers of the Essential God, yet the Holy-Ghost tells us they are Liars, Blasphemers, and *Antichrist*. 1 John 2. 22. *Who is a Liar, but he that denyeth that Jesus is the Christ? He is Antichrist that denyeth the Father and the Son.* So that they who deny the Divinity of Jesus Christ, they deny the Father; they renounce God himself; they don't own him; they are Antichristian Wretches, tho' they pretend to be Christians. And some of them will worship the Lord Jesus Christ with Divine Worship, tho' they will not acknowledge him to have a Divine Nature: Thereby they are guilty of gross Idolatry,

in daring to give Divine Worship to a Creature whom they won't acknowledge to be God.

If Christ be not God, all the Merits of his Life and Death are gone, all the Truth of his Doctrine is lost. If Jesus Christ be not God, then we are sure we are yet in our Sins; we can never possibly be justified by any Thing he hath done or suffered: For 'tis impossible a mere Finite Creature can satisfy an Infinite God for Sin.

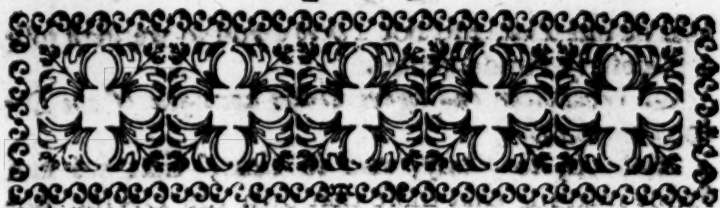
THIS serves to confute and reprove the Errours of the PAPIST, in that they will take to themselves more Mediators, they will have other Intercessors, besides the Lord Jesus Christ. This is an infinite Dishonour to the Deity of our Lord Jesus Christ. If Jesus Christ be God, he is infinitely Merciful and Good to all that will come to him, and trust on him. If Jesus Christ be God, he is Almightyly prevalent with his Father: And if he is God, he hath deserved all Good of Earth and Heaven, for those Persons for whom he did and suffer'd so much: For there can be no Bounds nor Limits put to the Worth of the Sufferings of the Eternal God. *Whatever he begs of the Father he gives himself.* Roll your Souls, for your Acceptation here, and Salvation hereafter, purely, solely, wholly, on the Merits of Jesus, who is God. And if you thus betake your selves to him, then, then to be sure, you are in the Way to Salvation, and by and through the Blood of the Lord Jesus Christ, you shall at length arrive to the Possession of this Salvation.

THERE's none that could rescue us from the Power and Deserts of Sin, from our innate Corruptions, or merited Damnation, but he that was GOD: For if we could have been rescued by any other Way, then to be sure God would never have Incarnated his own Son. The Curse of God that was denounced

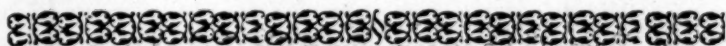
denounced against us could not be expiated by any other Person but an Infinite one; none could pacify Infinite Wrath provok'd, none could rescue us from an Infinite Hell, none could deserve an Infinite Heaven, but an Infinite Surety, an Infinite Jesus. It is not possible that the Blood of Bulls and of Goats should take away Sins. Alas! Sin hath a deeper Grain than the Blood of Bulls and Goats, of Men or Angels, should ever be able to purge away: But saith St. Paul, Heb. 10. 14. *But Christ, by one Offering up of himself, hath perfected forever them that are sanctified.* So that 'tis by the Offering up of the Eternal Son of God alone that Sanctified Converted Persons are perfected in Justification, and shall at last be perfected in Glorification, Heb. 9. 12, 14, *If (saith the Apostle) the Blood of Bulls and Goats, and the Ashes of an Heifer, sprinkling the Unclean, sanctifieth to the Purifying the Flesh, how much more shall the Blood of Christ, who, through the Eternal Spirit, (that is, his Eternal Godhead) offered himself without Spot to God, purge your Conscience from Dead Works, to serve the Living God?*







Mr. *Trosse*'s ARGUMENTS  
To prove  
The Deity of the  
*HOLY-GHOST.*



QUESTION.



*Is there the like Proof of the DEITY of the HOLY-GHOST?*

*Ans.* There is from Scripture; from whence alone these profound Mysteries may be proved.

*Q. But what need is there of the Proof thereof? Cannot we be saved without the Belief thereof?*

*A.* There is great Need of it, because we may by the same Arguments prove the Godhead of the SPIRIT as we did that of the Son; and 'tis so clearly and fully in the Scripture as the former: And the Doctrine of the TRINITY OF PERSONS IN THE UNITY OF ESSENCE hath been always held a Fundamental in the Christian Religion: And if the Spirit be not GOD, then there will be but a *Disunity* of Persons, and not a *Trinity*; that is, There

C

will

will be but *Two*, and not *Three*; and so we shall lose a Necessary Fundamental.

*Q. What clear and cogent Proofs have you of the Deity of the Spirit?*

*A.* Such, so many, and so clear, that we can scarce imagin, that those that own the Divine Authority of the Scripture should be able to question it, much less should be able to deny it.

*Q. What are those Proofs? What is the first of them?*

*A.* The Holy-Ghost is expressly said to be one and the same with the Father and the Son, 1 John 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy-Ghost, and these Three are One.* And if he be the same Thing and Being with the Father and the Son, he must be Essential God, because they are so, as have been proved.

*Q. What is a second Proof?*

*A.* Because he is expressly call'd God, Acts 5. 3. 4. *Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy-Ghost, and to keep back Part of the Price of the Land? Thou hast not lied unto Man, but unto God.* ver. 9. *How is it that ye have agreed together to tempt the Spirit of the Lord?* In which Place 'tis clear, that the Essential God Jehovah, and not a Nominal or Derived God, is spoken of and meant.

*Q. What is a third Proof?*

*A.* Because the Works that are proper to the Deity, and which none can do but God only, are ascribed unto him; as—

I. CREATION. Psalm 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them, by the Breath of his Mouth:* Where, by the Breath of his Mouth, Divines do understand the Holy-Ghost, the Original Word signifying Spirit, as by the Word in the Text they understand the Son, who is called *The Word.* Job 28. 13. *By the Spirit he hath garnished the Heavens;* where the Creation of the Heavenly Bodies are ascribed to the Spirit of God.

2. **PRESERVATION** and **SUSTENTATION** of the Creatures in their Being. Gen. 1. 2. where the Spirit of God is said to sit upon the Mass of Earth and Waters, as a Hen upon her Eggs or Chickens, to warm and enliven them.

3. **PROVIDENCE** in the Vicissitudes and Changes of the Inferior Creation. Psalm 104. 29, 39. *Thou hidest thy Face, they are troubled; thou takest away their Breath, they die, and return to the Dust; thou sendest forth thy Spirit, and they are created, and thou renewest the Face of the Earth.*

4. **REGENERATION**. John 3. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

5. **SANCTIFICATION**. Rom. 8. 13. *If ye through the Spirit do mortifie the Body, then shall ye live.* 2 Thes. 2. 13. *God hath chosen you to Salvation, thro' Sanctification of the Spirit, &c.* Rom. 15. 16. *That I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

6. **A COLLATION**, or Bestowing of Gifts upon Ministers and Saints. 1 Cor. 12. 11. *Now there are Diversities of Gifts, but the same Spirit; but all these worketh that one and the self-same Spirit, dividing to every Man as he will;—which God is said to confer, Jam. 1. 17. Every good and every perfect Gift is from above, and cometh from the Father of Lights, with whom there is no Variableness, or Shadow of turning.*

7. **THE MISSION**, or Sending forth of the Apostles and Ministers. Acts 13. 2. *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the Work whereunto I have called them.* Now, they are said to be God's Ambassadors. 2 Cor. 5. 20. *Now we are Ambassadors for Christ; as if God did beseech you by us; we pray you in Christ's stead be you reconciled unto God.* So they were forbidden

By him to teach. Acts 16. 6. *Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden of the Holy-Ghost to preach the Word in Asia, &c.*

8. The Exerting of GRACE, and Performing of Duty. Gal. 5. 22, 23. *But the Fruit of the Spirit is Love, Joy, Peace; Long-suffering; Gentleness, Goodness, Faith, Meekness, Temperance, &c.* Rom. 8. 14. 26, 27. *For as many as are lead by the Spirit are the Sons of God. Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered; and he that searcheth the Heart knoweth the Mind of the Spirit, because it maketh Intercession in the Saints, according to the Will of God.* Now this is ascribed unto God; 2 Cor. 3. 5. *Not that we have Sufficiency of our selves to think any Thing of our selves, but our Sufficiency is of God.*

Q. *What is a fourth Proof?*

A. Those Things which are undoubtedly spoken of Jehovah in one Place of Scripture are ascribed to the Holy-Ghost in another; as Psalm 95. 9. *Harden not your Hearts, as in the Provocation, and as in the Day of Temptation in the Wilderness, when your Fathers tempted me and saw my Works,*— compar'd with Heb. 3. 7, 8, 9. where the Holy-Ghost is said to say those very Words, and to be grieved and tempted by the Israelites in the Wilderness:— And the like in Isaiah 6. 9. *And he said, Go and tell this People, Hear ye indeed, but understand not; see ye indeed, but perceive not:*— This is ascribed to the Holy-Ghost, Acts 28. 25. *Well spake the Holy-Ghost by Isaiah the Prophet unto our Fathers, saying, Go to this People, and say, Hearing ye shall hear, and not understand, and seeing ye shall see, and not perceive; for the Heart of this People is waxed gross, &c.*

Q. *What is a fifth Proof?*

A. *Because*



*A.* Because the Holy Scriptures, which were inspired by God, as in 2 Tim. 3. 16. *All Scripture is given by Inspiration of God, &c.* are ascribed to the Blessed Spirit, as inspired by him, Acts 28. 25. *The Holy-Ghost spake by Esaias the Prophet.* 2 Pet. 1. 21. *The Prophecy came not in Old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy-Ghost.*

*Q.* What is a sixth Proof?

*A.* Because Sin is said to be committed against the Holy-Ghost. Acts 5. 3. *Why hath Satan filled thy Heart to lie to the Holy-Ghost?* —and such Sins too as are utterly unpardonable; Mat. 12. 31, 32. *Wherefore I say unto you, All manner of Sins and Blasphemy shall be forgiven unto Men; and whosoever shall speak a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy-Ghost, it shall not be forgiven unto him, neither in this World, neither in the World to come.* Mark 3. 29. *He that shall Blaspheme against the Holy-Ghost hath never Forgiveness, but is in Danger of Eternal Damnation.* Now Sin is a Transgression of God's Law, and committed against God only.

*Q.* Have you any more Proofs?

*A.* Yes: the Attributes of the Divine Nature are ascribed to the Holy-Ghost; And if but one of them were appropriated to him expressly, all the rest must belong to him really: As—

1. OMNISCIENTY. 1 Cor. 2. 10. *The Spirit searcheth all Things, yea the deep Things of God.*

2. OMNIPRESENCY. Rom. 8. 26. *The Spirit also helpeth our Infirmities; For we know not what to pray for as we ought; but the Spirit itself maketh Intercession for us with Groanings which cannot be uttered.*—Now if it be the Spirit of God which enableth the Saints to pray, and to do all their Duties, then he must be Omnipresent, because they are scatter'd up and down upon the Face of the whole Earth.

3. Om;

3. OMNIPOTENCY. Mat. 12. 28. *If I cast out Devils by the Spirit of God, then the Kingdom of God is come among you.* Here our Lord ascribes the Ejection of Devils (and so all other Miracles) to the Power of the Holy-Ghost; and therefore he must be Omnipotent, because nothing less than Omnipotency can work a real Miracle. And beside what here our Lord calls the Spirit of God, in Luke 11. 20. he calls the Finger of God. Now the Finger of God is the Power of God, which is Omnipotency.

4. ETERNITY. Heb. 9. 14. *Christ, who thro' the Eternal Spirit, offered himself without Spot to God.* By which Eternal Spirit some do understand (and that Orthodoxly enough) the Third Person in the Trinity, enabling the Humanity of our Saviour to offer itself obediently and sinlessly, upon the Cross, to God,

Q. *Are not your Proofs exhausted?*

A. There might be several more given; but I shall name but one more, viz. That Divine Worship is also ascribed and given to the Holy-Ghost, as

1. BAPTISM is administer'd in his Name. Mat. 28. 19. *Baptizing in the Name of the FATHER, and of the SON, and of the HOLY-GHOST.* — *In which we are devoted to him, to his Service, to his Worship, to his VVill, as to our GOD.*

2. PRAYERS are made to him. 2 Cor. 13. 14. *The Communion of the Holy-Ghost be with you all, Amen.* Rev. 1. 4. *John to the Seven Churches in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the Seven Spirits before the Throne.*

3. SAINTS are said to be the Temple of the Holy-Ghost, 1 Cor. 6. 19. *Know ye, not that your Bodies are the Temples of the Holy-Ghost, which is in you.* Now, no Material Temple was to be consecrated to any but to God, much less Living, Spiritual, Rational ones. Yea, and these very Temples

ples are said in another Place to be the Temple of God; 1 Cor. 3. 16, 17. *Know ye not that your Bodies are the Temples of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy; for the Temple of God is Holy, which Temple are ye; to shew, That the Holy Ghost and God is the same Being, or that he is God.*

*Q. What Use may we make of the Deity of the Holy-Ghost?*

*A.* To fortify our selves against such as deny this Fundamental Truth, as *Macedonius* did, and all the Antitrinitarians do.

*Q. What other Use is there to be made of it?*

*A.* To teach us that it is lawful to Pray to, and to return Thanks unto, the Spirit of God, for Gifts and Graces to be received, or already received from him.

*Q. What other Thing may we learn from hence?*

*A.* That they are fearful Sinners, and horrible Blasphemers of the Deity, that jeer and deride at the Holy Spirit, and scoff at his Gifts and Graces, and at being lead by the Spirit, and praying in the Spirit.

*C. What more may we learn hence?*

*A.* The Infinite Goodness of the Spirit, in that tho' he be a God of Infinite Majesty, yet he will strive with us to convince our Judgments, and to affect our Hearts, and use many Arguments to prevail on us to forsake Sin, and to entertain him in our Hearts, and to bear with so many Affronts, and Repulses, and Denials from us, in our Unregenerate Estate.

*Q. What doth the Deity of the Spirit teach us to do?*

*A.* To beware of grieving of him, of quenching his Motions, seeing he is the Infinite Majesty; Ep. 4. 30. *Grieve not the Spirit of God, whereby ye are sealed to the Day of Redemption.* 1 Thes 5. 19. *Quench not the Spirit.*

*Q. What*

*Q. What else for Practice?*

*A.* That we carry it in all Things towards him as God, adoring of him, and glorifying of him as such; that we worship him with the Father and the Son, and in all our Devotions eying him, remembering that he is one of the distinct Substances in the Divine Essence, and with the other Two is Jehovah.

*Q. Is there any Thing else that this Doctrine of the Gospel exhorts us to?*

*A.* That seeing, according to the Order of the Personal Substances in the Deity, such is the Order of their Operations; and that as the Father Elected us to Salvation, and the Son merited and purchased that Salvation for us, so the Holy-Ghost applyeth that Salvation to us. Therefore we should ascribe to him the Infusion of the first Grace in Regeneration, and the Degrees of Grace in Sanctification; and particularly thank him for the same. We should depend upon him for all our Abilities for the discharging of Duties, and for the resisting of Temptations, &c. We should endeavour to please him, to be led by him, to walk in him, and to bring forth all his Fruits, to acknowledge him to be Efficiently the Light, the Life, the Liberty, the Strength, the Beauty, the Peace, and Comfort, of our Souls, of all our Good in us, all our Spiritual and Saving Good.

AND thus having proved, That each Person in the Blessed TRINITY is GOD, I need not to say any Thing to the second Clause of this Paragraph, seeing hereby I have proved, that these Three are but ONE GOD, the same in Substance, Equal in Power and Glory.

F I N I S.





## POSTSCRIPT.

“ OUR Conclusion from the whole is, That  
 “ there is nothing more justly exprest in the  
 “ Scripture than this Sacred Truth is, That there  
 “ is One GOD. *Father, Son, and Holy-Ghost*.  
 [Owen on the Trin. page 109.]

‘ The *Father* is God, not excluding the *Son* and  
 ‘ *Holy-Ghost*; the *Son* is God, not excluding the *Fa-*  
 ‘ *ther* and the *Holy-Ghost*; the *Holy-Ghost* is God, not  
 ‘ excluding the *Father* and the *Son*; as our Body is  
 ‘ the Man, not excluding the Soul; our Soul is  
 ‘ the Man, not excluding the Body. Therefore  
 ‘ their Union in Godhead being so strict and close,  
 ‘ notwithstanding their Distinction, to say that  
 ‘ any One of them is God, in Exclusion of the  
 ‘ other two, would not be a true *Predication* (or  
 Assertion).

‘ Tis indeed said; *The Father is the only true*  
 ‘ *God*; but that neither excludes the *Son* nor the  
 ‘ *Holy-Ghost* from being the True God also, each  
 ‘ of them communicating in that Godhead which  
 ‘ only is True. It had been quite another thing  
 ‘ if it had been said, *Thou Father only art the*  
 ‘ *true God*. [How’s calm and sober Inquiry, Pa. 47, 48.]

“ There is nothing more plain and exprest in  
 “ Scripture than the Faith of *Father, Son, and*  
 “ *Holy-Ghost*; or the Doctrine of the *Trinity* in  
 “ *Unity*. We all own with the Scripture that there  
 “ is but *One God*; but we say further, as the  
 “ Scripture teaches us, that there are Three, *Father,*  
 “ *Son, and Holy-Ghost*, each of which is True

“ and Perfect God. This, they say, is a *Contradiction*: And if it be so, there is an End of this  
 “ Faith; for both Parts of a *Contradiction* can’t be  
 “ true. But to be *Three* and *One* upon different  
 “ Accounts, and in different Sences is no *Contradiction*: For this *Three* may be *One*, and  
 “ *OneThree*: And this is all the Scripture teaches,  
 “ or that we profess to believe, whatever the  
 “ Mystery of this Distinction and Unity be. But  
 “ this will not satisfy these Philosophical Wits,  
 “ unless they can comprehend how *Father*, *Son*,  
 “ and *Holy-Ghost*, are really and distinctly *Three*,  
 “ and essentially *One*; the Manner of which the  
 “ Scripture gives no Account of; and therefore  
 “ this is no Dispute in Faith, but only in Philosophy. [Sherlock’s *Serm. on Sen. Oc.* p. 278, 279, 280.

By which it appears, that however Dr. Owen,  
 Mr. How, and Dr. Sherlock, differ’d in their Ex-  
 planations of the Doctrine of the *Trinity*, yet they  
 all agreed in this, that there was but *One God*,  
 and that the *Father*, *Son*, and *Holy-Ghost*, was  
 that *One God*, and not one of them ever resolv’d the  
 Unity of the God-head into God the Father.

That the Doctrine of a *Trinity* of *One God* and  
*Two* Creatures, or *One Supreme God*, and *Two Sub-*  
*ordinate* or *Lesser Gods* is a dangerous Error, and not  
 only no where to be found in Scripture, but directly  
 condemn’d by it, you may see very well proved  
 by Mr. Mayo, in his Third Letter to Dr. Clark, in a  
 Pamphlet intituled, *A plain Scripture Argument.*

